

C. Griffiths

AN
ESSAY
UPON
EDUCATION,

Intended to shew
That the *Common Method* is defective,
IN
RELIGION, MORALITY,
OUR OWN
LANGUAGE, HISTORY, GEOGRAPHY:

And that the CUSTOM of
Teaching **Dead Languages**,
When little or no ADVANTAGE can be expected from them,
is *absurd*.
With a PLAN of a NEW METHOD,
More extensive, and of more general Use.

By a GENTLEMAN of BRISTOL. *M. Butler*

*Si quid novisti rectius istis,
Candidus imperti: si non, his utere mecum.* HOR.

L O N D O N:
Sold by Messrs. Owen, Robinson, Cooper, Griffiths, Corbett,
and James.

1609/5091.

EDUCATION

RELIGION, MORALITY,

LANGUAGE, HISTORY, GEOGRAPHY,

TEACHING BOOKS

Which this or no agreement is to be signed by both

WITNESSETH

That the said

was

By a Gentleman of Bristol

and

and

and

LONDON

and





An ESSAY, &c.

WHOEVER considers attentively the several Advantages of EDUCATION, must be sensible that they are of the highest Consequence; not only to particular Persons, but to collective Bodies of Men; as they conduce more than any Thing else to publick, as well as private Happiness.

IF we view Man as an Individual, *Education* alone furnisheth him with such Qualifications as render Life agreeable; it gives him a Taste for the Pleasures of Conversation; and reconciles him to Solitude, by making him easy and happy when retired from the World.

IF we consider him as a Member of Society, it teaches him to perform the Duties of his Station in a proper and becoming Manner; gives him the most essential Marks of Distinction; raises Men of Birth and Fortune above the Vulgar; fills high Offices with great Abilities, and adds a Lustre to those who are in Possession of them.

WE may carry its Advantages still farther: The Health, Vigour and Beauty of each political Constitution, are derived from *Education*: For Learning and Wisdom are the natural Source of Wealth and Honour; which always increase or decline, as these rise or fall, are cultivated, or neglected.

THUS Education not only conduceth to the Happiness of each Individual, but of each Society; and not only advanceth one Man above another, but even whole Communities.

To illustrate this, let us take a View of two different Tracts of Land; the first set off with all the Advantages of Art, the latter left only to the rude Hand of Nature.

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In the one, the Woods, Fields, and Meadows, are disposed in the most agreeable Order, and entertaining Variety; while the other affords a wild and rugged Prospect. The beautiful Regularity of the first, is owing to the Planter, without whose Care it would soon degenerate into Wildness: The Irregularity of the latter, wants only a skilful Hand to give each Part its proper Advantages.

THIS will afford us in some Measure, a just Representation of that Difference which *Education* makes in human Nature; and give us a true Picture of several Parts of *Europe* and *Africa* compared together. Pure Religion, Philosophy, and polite Arts, adorn the one; while Paganism, Ignorance, and Barbarity, over-run the other. And yet *Africa*, with equal Advantages, might rival the present Superiority of *Europe*. Many Persons of excellent Genius would be found there to adorn a publick Office with Wisdom and Virtue, or promote the Interest of the State in some useful Employment; who now, for Want of proper *Erudition*, and suitable Stations, either degenerate below the human Species,

Species, nor become insignificant to every noble End of Society.

WHENCE is it that this manifest and almost incredible Difference arises, but from *Education*? Since Providence seems to have been equally liberal to the greater Part of Mankind, and generally bestows Favours with an impartial Hand.

IF we accurately examine the human Mind, the same Passions are visible in an *African* which we find in ourselves; but there they appear like a rough Draught; like the first dead Colouring on a Canvas; and want much of that agreeable Mixture of Light and Shade, that pleasing Variety of Tints, which distinguish the finished Piece.

LOGICIANS and Philosophers, 'till the great Mr. *Lock* appeared in the World, for Want of considering properly how Knowledge is acquired, overlook'd the true Source of it, and imagined that many Things were born with us, which we had never known without the Assistance of Education. Wherever this is wanting, the Block of Marble is a
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just Representation of the human Mind: It is this that gives the Polish, and either adds new Perfections, or brings those to View which must have lain hid without it; that softens the native Roughness of the Passions, refines brutal Fierceness into true Courage, Obstinacy into Resolution, Sullenness into Patience, and Cunning into Caution and solid Wisdom.

BUT we have little Occasion to carry our Thoughts to remote Parts of the Earth to shew the Difference that Education makes, since it is visible enough among ourselves: That Vivacity of Genius in Men of Letters, and that Dullness in those who are wholly illiterate, would almost induce us to conclude that Nature hath taken a peculiar Care in the Formation of some, and hath been no less negligent of others.

THUS we generally find Men knowing and useful, in Proportion to the Advantages they have received by Education: And hence it becomes necessary in all Orders and Degrees, from the Prince to the Peasant; as it renders them more happy in themselves, as well as more beneficial to one another.

BUT

BUT the most important End of it is, to qualify Men for the Service of the Publick; there indeed it is of the greatest Consequence; not only as the Want of it may bring Contempt upon an Office, but be really injurious to others.—There is in every Body Politic a Connection and Dependance thro' the Whole; and no Man can be an useless Member, or disqualified for the Office he bears, without being detrimental; more especially in an eminent Station; whether we consider him as deficient in Knowledge, Morality, or Religion. —If in *Knowledge*, he will be unequal to his Employment, and render it contemptible;—if in *Morals*, he may misuse that Power with which he is entrusted;—if in *Religion*, he must be pernicious, by setting a bad Example: Besides that he is unworthy of the Confidence which is reposed in him; for Religion is the strongest Support of Morality itself, and the best Security that any State can have for the Fidelity of its Members. The Tie of an Oath, as well as that of Honour, will prove too weak, unless founded upon religious Principles; which only can secure a firm and unshaken Allegiance to our Sovereign, a sincere Observance of the Laws of
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our Country, and a steady Attachment to the Constitution and Government of which we are Members. Religion only can make a Man a worthy Member of Society in any Respect, and will make him so in every one; by obliging him to discharge the several Duties of his Station with Honour.

“ * Thus the Intent of EDUCATION is to
 “ inculcate KNOWLEDGE, MORALITY, and
 “ RELIGION: To adorn the Mind with
 “ Learning; form the Heart by the Principles of Honour and Probity; and to compleat the Whole, by giving it the last Degree of Perfection, in making us good
 “ Christians.”

THE only Season in which a proper Foundation of these can be laid, is while the Mind is tender, and susceptible of Impression; on which Account it becomes necessary, that the Work be begun as soon as possible, and carried on in the most effectual Manner towards attaining these Ends.

As there are several Degrees of Men in a Community, and some must perform Offices which do not require great Abilities, it is not requisite that every one should be learned: But tho' the Want of Learning may be dispensed with in some Stations, the Want of Morality and Religion cannot in Any; these are absolutely necessary in All. The Antients always esteemed them to be so; and as it was an universal Maxim with them to lay the Foundation of civil Policy in Religion, so the wisest and best States were particularly careful to train up Children to Virtue.—Most Writers of Antiquity furnish us with Proofs of the *first*: And the *Persian History* affords us a remarkable Instance of the *latter*.

“ IT is an Observation of *Xenophon*, that
 “ other Lawgivers appointed Punishments for
 “ Crimes committed, but did not take a sufficient Care to prevent Men from committing them; whereas the Design of the
 “ *Persian* Laws was, to inspire Men with a
 “ Love of Virtue, and an Abhorrence of
 “ Vice; so as to avoid the one, and pursue
 “ the other, without regarding either Punishment or Reward. To attain this End,
 “ Parents were not allowed to give their
 “ Children what Education they pleased; but

“ were oblig’d to send them to publick
 “ Schools, where they were educated with
 “ great Care, and never suffered till they had
 “ attained the Age of Seventeen, to return
 “ Home to their Parents.—These Schools
 “ were not trusted to the Care of common
 “ mercenary Masters; but were governed by
 “ Men of the first Quality, and best Cha-
 “ racter, who taught them by their Example
 “ the Practice of all Virtues: For these
 “ Schools were not designed for learning
 “ Sciences, but practicing Virtue.—Those
 “ who had not been educated in them, were
 “ excluded from all Honours and Prefer-
 “ ments.” *

AND *Quintilian* and other Writers inform
 us of the great Care which was taken by the
Romans in educating their Children, till the
 looser Times of that Empire; when the
 shameful Neglect of Parents and Instructors,
 with its necessary Consequence, the Corup-
 tion and Decay of *Morality* and *good Letters*,
 struck a very great Blow towards dissolving
 that glorious Fabrick: But while their pri-
 mitive Virtue flourished, with their Arms and

* *Xen. Cyr. Pæd. l. 1.* See also *Univ. Hist. v. 5. p. 136.*

and Command, the training up of Youth, was look'd upon as a most sacred Duty.— As soon as the Child was born, it was not given to a hired Nurse, but brought up in the Bosom of its Mother; who reckoned it among her chief Commendations to keep the House, and attend on the Children: Some antient Matron was then pitch'd upon, whose Life and Manners qualified her for the Office; to whose Care the Children of every Family were committed; before whom it was reckoned a most heinous Thing to speak an ill Word, or do an ill Action; and who had an Eye, even to their Recreations. The Strictness and Severity of which Institution, had this good Design; that the Mind being preserved in its native Innocence and Integrity, and not debauch'd by Custom or ill Example, might apply itself with the greatest Willingness to the *liberal Arts*; and whether it was inclined to the Profession of *Arms*, *Law*, or *Eloquence*, it might greedily imbibe the whole Knowledge of its favourite Study. — About the Age of Six or Seven they were sent to the Grammar Schools, to learn the Art of Speaking well, and the Understanding of Authors: When they had made such a Proficiency there, as was judged necessary,

fary, they went from thence to the *Rhetoricians* and *Orators*; who gave the last Hand towards finishing a *Roman Citizen*.

To this extraordinary Care in the Education of Children, *Rome* in a great Measure owed its Grandeur; and probably would never have become the Mistress of the World without it. As this was the Rise, so was it the Support of all its Glory; which gradually declined as the other became less regarded.—The Neglect of *Education* was soon succeeded by a *Corruption of Morals*; and a Corruption of Morals soon brought on a *Decay of the State*.

WE may observe, that among the *Romans* of later Times, a general Indolence and Love of Pleasure, had taken Place of almost every Thing laudable. The *Ladies* being entirely addicted to these, instead of thinking it incumbent upon them to nurse their Children themselves, left that Employment to the Care of Slaves, from which the highest Quality would not have given them a Dispensation in former Times: A *Grecian Wench* gave them Suck, and the *Servants in the Kitchen* formed their Morals; From the Conversation and Ribaldry of such Companions, they had their first

first Impressions; there was not the least Care taken in the Family, of what was said or done before them; while the Parents, instead of bringing up their Children to *Virtue* and *Modesty*, accustom'd them on the contrary to *Licentiousness* and *Wantonness*: The natural Result of which was, a settled Impudence, a Contempt of Parents, and of every one else.

It is greatly to be wished that our *Education* did not bear too near a Resemblance to this: Happy would it be for us, if the same Measures were now taken to inculcate *Morality* and the *Religion* of our Country, as were formerly by the *Persians*, and antient *Romans*. But we seem to fall much short of both.—— Children too often receive their early Impressions from *Servants*: *Imaginary Monsters*, frightful Stories of *Ghosts* and *Apparitions*, are the chief Entertainment of their Infancy; These are generally succeeded by a Scene of bad Examples: The Consequence of which is, that *Cowardice*, *ill Language*, *mean Notions*, and a *rude Behaviour*, very soon become habitual to them.

NEITHER is the most proper Method taken afterwards to form the Mind to VIR-
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TUE and RELIGION. It is difficult to account for the great Degeneracy of the Age we live in, or that general Contempt of every Thing serious and religious, without imputing them in a great Measure to the sad Neglect of these in Youth.

Most Parents are satisfied, and too many Masters think their Duty discharged, if a Boy acquires but a competent Skill in the *Languages*, whatever becomes of his *Morals*.— When this happens to be the Case, and Children are thus neglected, both at *Home* and at *School*, what can we expect from such *Education*? The Seeds of *Virtue* seldom ripen in the Man without proper Nurture in Youth; but *Vice* will rather become predominant, and destroy the Native Modesty and Innocence of the Mind.

WHAT a wretched Prospect must a State afford, should *Parents* in general become corrupted, and *publick Education* remiss! too justly might Posterity say,

Ætas Parentum pejor Avis tulit
Nos nequiores, mox daturos
Progeniem vitiosorem.

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THE Neglect of Morals at School hath been a Complaint of long standing. Mr. *Addison* observes, that nothing is more wanting in our *publick Schools*, than that the Masters of them should use the same Care in fashioning the *Manners* of their Scholars, as in forming their Tongues to the *learned Languages*.—And Mr. *Lock*, that a Man must have a strange Value for Words, when preferring the *Language* of the *Greeks* and *Romans* to that which made them such brave Men, he can think it worth while to hazard the Innocence of his Son, for a little *Greek* and *Latin*.

COMPLAINTS of this Kind have been frequently made, but so little regarded, that a Reformation was never more necessary than it is at present.

VICE no doubt is punished at all our publick Schools whenever it is detected; but it is to be fear'd that Care is not always taken to secure Boys from bad Example; much less to form in them a right Judgment of Things, and teach them what is properly Virtuous.—How can that *Morality* which is carelessly run over in the *Glassics* be sufficient to
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make a *good Man*; (not to say a *Christian*,) without laying a deep Foundation of it, by shewing wherein the Beauty of Virtue, and the Deformity of Vice consist?—It will be but of little use, to take a *superficial* View of the noble Sentiments, and glorious Actions of the antient *Greeks* and *Romans*; the Master should recommend them in the strongest Terms, in Order to make any advantageous Impressions: For I presume that the Beauties of Languages are not the only End for which *Clasicks* are to be read; they are intended also to inspire a Man with *Honour* and *Virtue*, and qualify him for *publick* as well as *private* Life: Upon which Account, they will justly be held in great Veneration, and the Study of them will continue in Vogue, as long as *good Sense*, *Honour*, and *Virtue*, are esteemed in the World.

BUT supposing a Boy's own Observation may sufficiently instruct him in every Thing laudable; the *Clasicks* alone will never make him a *Christian*. Therefore some Care should be taken at *Home*, or at *School*, to teach him the Duties of *Christianity*, and

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shew him the Reasonableness of the Gospel Dispensation. And this will appear the more necessary, when we consider that Infidelity every Day increases amongst us; and that the Mind cannot be secured too soon from the Contagion of ill Principles. Upon which Account, some regular Method should be used to form the Christian: General Duties must first be taught; then Scripture History might succeed; as the Judgment ripens, a Transition may be made to the several Proofs of the Truth of Christianity; the Reasonableness of the mediatorial Scheme; the high Discoveries made by it; and the great Advantages of it to Mankind.—Were these Things properly inculcated, the World would not then abound with so many Scoffers, Libertines, and Atheists, as it seems to do at present.

But, it will not only be necessary to instill the Principles of Religion and Virtue; all possible Care should likewise be taken, to guard against every Thing that may have a contrary Tendency.

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Now, where such an *Education* is intended, a School should be a strict Retirement from the undisciplined Part of Mankind; which will be the more necessary, by how much the more dissolute and corrupt the Age is which we live in; and at the same Time nothing should escape the Inspection of the Master; as that will be the most probable Means of preventing all Opportunities of ill Behaviour. The Recreations of Children require a *Guide*, as much as their Studies do a *Tutor*; and every Part of their Conversation ought to be under discreet Management, that they may still be learning somewhat useful.

AND that a proper Care might be taken of Boys Morals, and every Person compleatly execute his Office; no one should undertake a greater Number than he can possibly well manage; it being a Charge of so important a Nature, that nothing should be done carelessly, or left imperfect.

As to the *Abilities* of those who undertake such a Trust, no Employment can demand greater; either with Respect to its

Difficulty, or its *Consequence*. It is a Matter that requires so much Skill to make Boys *Men*, that many never attain to it while they live. And as to its *Consequence*, were the several Advantages of *Education* considered, and the vast Difference discerned, between the undisciplined Mind and that which is trained up to *Learning* and *Virtue*; *Education* must appear the highest Reach of human Art, and the Formation of the Mind, the next Work to creating it. In this View it must be allowed that no Abilities can be too great, nor any Person of what Rank or Quality soever too good, to be employed in so honourable an Undertaking.

As to the *Rewards* of it, these certainly ought to be equal to the *Labour*: For it must be expected that the Care and Merit of the Undertaker will be proportioned to the Wages. If then this Work is to be done well, the Encouragement must be suitable; because there are very few to be found, who will decline Employments of more *Ease*, *Honour*, and *Advantage*, to serve their Country in a most severe and unprofitable *Drudgery*. Up-
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on which Account, it is very surprizing that an Office of such Consequence, should become so contemptible, that the Man who undertakes it shall hardly be thought to deserve a Livelyhood, without incumbring himself with more Boys than he can take a proper Care of: For Twenty Parents, tho' each expects that his Son should be a *Scholar*, are not contented to make it worth while for any Man of liberal *Education*, to undertake the Business of *Teaching*. University Expences, a close Confinement to School, the Management of the refractory and perverse Tempers of Children, will not entitle a Man in this Way of Life to a better Maintenance, than falls to the Lot of one of the lower Classes of *Mechanics*.

“ How can that Care which is necessary,
 “ be expected, from the trifling Encourage-
 “ ment which a Man meets with upon such
 “ an Account? The Price which is thought
 “ a sufficient Reward for any Advantage a
 “ Youth can receive from a Man of *Learn-*
 “ *ing*, is an abominable Consideration (says
 “ Mr. *Addison*;) the enlarging of which
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" would not only increase the Care of *Ma-*
 " *sters*; but would be an Encouragement to
 " such as design'd to take this Province upon
 " them, to furnish themselves with a more
 " general and more extensive Knowledge.
 " And it is an Observation of the same Wri-
 " ter; that the first Quality pay their *Tutors*,
 " little above half so much as they do their
 " *Footmen*.—What *Morality*, what *Hif-*
 " *tory*, what that can make a Man happy or
 " great, may not be expected in Return for
 " such immense Treasure? Is it not mon-
 " strous indeed, that Men of the best Fami-
 " lies should be more solicitous about the
 " Tutelage of a fav'rite *Dog*, or *Horse*, than
 " of their *Heirs Male*?

THUS Mr. *Addison*, whose Observations,
 I'm afraid, will still hold good; for who is so
 badly rewarded as the *Schoolmaster*? The
 common Pay of a *Dancing-master* (in this
 City,) for two Days Attendance in the Week,
 is more than twice that of the other for fix.
 I am told, that half a Crown a Lecture is not
 a very extraordinary Price for *Musick*; but
 one third of that Sum, is thought a sufficient
 Recom-

Recompence, for the whole Week's Care of a Boy at a *Grammar School*.——Thus, a Man who teaches these *superficial* Accomplishments, shall be better rewarded than one who is to form the Mind; and lay that Foundation upon which the Success of a Person's whole Life depends; and which if neglected, may not only prove the Ruin of his Fortune, but also of the Man.

THE small Encouragement of the Profession, is doubtless one Reason why *Education* often becomes the Business of Persons not very well qualified for it; and why a proper Care is not always taken by Men of *competent Abilities*. Whether in this Case the *Master* be not in some Degree, tho' not equally blameable; yet it is certain, that many a Lad of good Parts, spends six or seven Years at School, to little or no Purpose; is defrauded of an *Education*, and irretrievably loses the most valuable Time of Life.

PERHAPS it would be more conducive to the End in View, were the Care of Children made a *publick Concern*: For some Parents
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out of a foolish Indulgence and excessive Tenderness, too often neglect it; and others, thro' Parsimony, slender Circumstances, or want of Judgment, have Recourse to such as are in no wise equal to the Business of *Instruction*.

THESE Inconveniencies would be most effectually removed, by erecting Nurseries of Learning at the Expence of the *Publick*; and appointing Masters over them, who should be liable to be suspended or displaced, upon a just Complaint to a *Visitor*. * To these all Parents should be oblig'd to send their Children at a fixt Age; by which Means no one would want a suitable *Education*. Our *Universities* and *Inns of Court* might compleat that Part which falls within their Province; while other *Seminaries* might be instituted for

* A Power somewhat like this, seems to have been lodged in the Hands of the Bishop, or Ordinary, by one of the Canons of the Church of England; which prohibits all Persons from teaching School without a Licence: With this Intent, that no one should be entrusted with the Care of Children who is not duly qualified for it. — But as this Power is now become only imaginary; a Revival of it would be of great Use; as the Want of it is too evident.

Military Discipline, Navigation, and Commerce.

How romantick soever such a Scheme may appear, it would prevent the several Miscarriages now complained of; and be the most likely Method of securing the Morals of Youth.

WHAT Scenes of Debauchery have not many Boys gone thro' at some of our *great Schools*, before they were sixteen Years of Age? How many have been entirely ruined there; and how few have not contracted *ill Habits*, at the same Time that they have acquired *Learning*? Much better would it have been for the Community, as well as themselves, had they been wholly illiterate, provided they had been virtuous: If they had wanted every good Quality, their Example could not have had so Mischievous an Influence, as it must with *Wit* and *Learning* to enforce it.

THESE Grievances which I have mentioned, (unless the Case will not admit of a

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Remedy

Remedy,) discover a sad Defect, either in the *Management* of our Schools, or in their *Constitution*: But it is much if nothing more may be expected towards a *Reformation of Manners*, from those who have the Care of Youth, than what is already done; notwithstanding their present Constitution. It is true, the *common* Discipline proves too weak to withstand Corruptions so generally prevailing: And what can the Authority of a few Persons do, in opposing the Torrent of *Custom*, supported by *domestick* Example; unless all would lend their Assistance, and make the best Use of our present Circumstances.

It is urged in Excuse for the ill Behaviour of Boys at *great Schools*, that it is almost impossible to prevent it, where there so many: But were a proper Care always taken to instill virtuous Principles, and to punish *Vice* with greater severity than a *false Concord*, or a *Blunder in a Lesson*; such a Method would contribute very much to remove this seeming Impossibility: For the *Number of Boys* cannot be admitted as a sufficient Excuse for the Neglect of their *Morals*; because the Num-
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ber of *Masters* in these Schools always is, or ought to be proportionate.——It will indeed be very difficult for any Man to prevent bad Impressions in those who are with him only a few Hours in the Day, and are suffered to spend the rest of their Time among such Companions as the *Streets* generally afford: But when Boys are placed wholly with a Master, and are entirely under his Inspection, he will be in a great Measure accountable for their Conduct; and therefore cannot be altogether excuseable should they follow ill Courses: Whereas, all that can be done in the first Case, is to give them proper Notions of Virtue in *School*; get the best Intelligence of them *abroad*; and punish them with severity whenever they deserve it!——But too many Masters are so far from taking necessary Care in this Respect, that they seem to think their Business extends no farther than the Limits of the *School*, and that the Behaviour of their Scholars out of it does not in the least concern them. Such Gentlemen little consider, that unless they are constantly under proper Restraints, some of them may be corrupted, and these will seduce others till the

Infection becomes general.—It is greatly to be wish'd that Boys could be always under the Eye of a Master; but this at present is impracticable, as all Parents are not of Ability to board out their Children: And yet the Case would not want a Remedy, were they always obliged to return Home as soon as School is over, and not suffered to loiter away their Time in such a Manner as they generally do. Were Boys more strictly watched, and more closely confined; they could not have such frequent Opportunities of being corrupted; and then few would be found bad, in Comparison of the present Number.

ONE Thing more must not be omitted, tho' it may appear somewhat trifling. *Exercises* of a more manly Cast might be introduced among them, which would tend to invigorate their Minds as well as Bodies: For tho' the Amusements of Children may seem to be of little Moment, yet they are really of Importance; as they not only affect their *Studies*, but have an Influence also on their *Understandings*.—These likewise should in some Measure

Measure be under the Direction of the Master.

BUT perhaps too much may have been said already upon this Head; since I cannot be a competent Judge of the Method which each Master useth: However, as I have not accused any Gentleman in particular, no Man hath a Right to adopt the Charge unless he deserves it; and in such a Case, instead of caviling with one who designed not to affront him, it will become him much better to double his Care, and leave no Room for Censure.

As to *Parents* who do not think *Religion* and *Morality* essential Parts of *Education*; (if what I have written should drop into their Hands,) they will perhaps be surprized to find the Neglect of such unfashionable Things complained of, in an Essay upon this Subject. Some of them I conceive would be better pleased, if I could shew how the Foundation of their Children's *future Fortune* in the World, might be laid deeper and more secure than it generally is: And others would chuse
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rather to be told, how they may acquire such genteel Accomplishments, as will best qualifie them for *publick Places of Resort*.—What signifies it to a young Gentleman who is born to a large Estate, whether he be religious or learned? Such Qualifications are fit only for *dull Fellows*: Study, or even thinking seriously, are by far too great a Trouble for a *well bred Man*! the Arts of *Musick and Dancing, Skill in the Fashions and Modes of Dress*, are held infinitely preferable to these; because they are the high and reigning Taste of the Age we live in.

I flatter my self, I shall be indulged in these Remarks; being no Enemy to *Politeness*, nor to any Thing that hath a Tendency to it; but I would not have so essential a Part of our Time, as that which ought to be employed in improving the *Understanding*, wholly devoted to (*exterior Ornaments*. Musick and Dancing under proper Regulations, doubtless have their Uses; and a Regard to the decent Customs of the World is also necessary; as these qualifie a Man for Company, and distinguish a *genteel Education*. But certainly,
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the Acquisitions which tend to improve the Mind are most valueable, as the other are contemptible without them; and become more so, when they have engross'd those Years, which should have been dedicated to *useful Knowledge*: However it must be allowed that a proper Mixture of each, is not only ornamental, but useful; upon which Account, even these *inferior Excellencies*, may in some Measure be look'd upon as necessary Qualifications for a young Gentleman.

THE Chief Thing then to be regarded in *Education* next to MORALITY, is such KNOWLEDGE as conduceth to enlarge our rational Faculties; and which next to Religion, will afford the most solid and satisfactory Employment.

IT may deserve our Enquiry, whether the *present Method of Education*, with regard to this Kind of Knowledge, is not capable of Improvement.——The Principal Point in this Business, is the Choice of a *proper Person* for such an Undertaking; one who will execute the Office with Skill and Dilligence.
——It

—It would be wrong to accuse *all* Masters of neglect, or even the greater Part of them, notwithstanding the discouraging Circumstances they labour under : And yet it happens, by some Means or other, that half the Boys who have the *common Education* are not much, (if at all) the better for it : I mean they do not leave School with any considerable Foundation *in useful Knowledge* ; at least not with such a one as might be expected in far less Time than they have employed there.

—Whether my Assertion be true or not, I leave to be determined by each Man's Experience ; and am not inclined to dispute the Point with any one who is of a different Opinion ; as I chiefly write for those who may happen to think as I do ; and not to cavil with any Person who is fully satisfied with the *present Method*.—If what I have asserted be true, then our *Education* must be very defective ; and the Defect must arise from some other Cause than what I have assigned : Perhaps a prevailing Fondness for DEAD LANGUAGES may in a great Measure occasion it. I could wish (since Complaints of this Kind are frequent) that some Gentleman
of

of *eminent Abilities* would examine the common Method, and point out such a one as will be of general Use; that every Boy, in Proportion to the Time he hath to continue at School, may lay a Foundation in such Knowledge as will be most serviceable to him afterwards. But Gentlemen of *Genius* and *Learning* chuse rather to employ themselves about such Things as will afford them a better Opportunity of distinguishing their Talents; and leave Essays upon Education to *Masters of Schools*: Or they may be of Opinion that enough hath been written already upon the Subject.—How despicable soever such an Undertaking may appear, yet certainly it is a Matter of some Moment whether half the Boys in the Kingdom, (I might have enlarged the Number,) spend Six or Seven Years to very little Purpose, or in such a Manner as is most conducive to their Improvement.

I would not be thought to depreciate Gentlemen who are engaged in the Business of teaching, or to give the least distant Hint, that they are incapable of removing these Complaints; for there are several of the Pro-

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feſſion of undoubted Abilities, and in every
 Reſpect equal to the Work : But we gene-
 rally find them prejudiced in favour of that
 Method by which they themſelves have been
 educated, and which they apprehend will be
 attended with leſs Trouble than a *new* one :
 Therefore little more can be expected from
 them, than a few Alterations with Regard to
 the Manner of teaching, how much ſoever
 a *new Model* might appear to be neceſſary. *
 Several ingenious Treatiſes (it muſt be allowed)
 have been written upon this Subject ; but yet
 there is Matter of Complaint for which a
 Remedy is ſtill wanting.—The Loſs of much
 Time at School, and the Want of ſuch a Me-
 thod as will be of more general Uſe than the
 preſent, have induced me to offer theſe
 Thoughts to the Publick ; upon which I
 have raiſed no great Expectations, as I am ve-
 ry ſenſible how unequal I am to the Task ;
 but if the candid Part of the World ſhall

* When I wrote this, I knew not that the Gentlemen of
 the Grammar School in this City intended to oblige the Pub-
 lick with their Thoughts upon the Subject : who have pointed
 out the Defects in the common Method of Education, with
 great Judgment and Elegancy.

think I have contributed any Thing towards it, or I may be the Means of engaging some more able Pen to undertake such a Work, it will justify this Attempt, and be as much as I can expect from it.

THE Reader may possibly conceive a strange Opinion of me, in presuming to amend a Method of Education which hath so long prevailed; and which may be thought to have some Claim to that Honour which the greatest Men among us have acquired by their Learning: But it does not therefore follow that this Method may not be improved: I rather fear that *Custom, Indolence, and Ease*, have been too much consulted, or else this would have been done long ago. It is no uncommon Thing for these to prevail over Reason in other Cases; and they seem to me to do it in this. Besides, the *beaten Track* is generally (tho' often falsely) thought to be the plainest; and some may be cautious of leaving it, out of a Fear of going wrong; when they might reach the Point they aim at much sooner, and more effectually, by striking out a *new* one. Thus it often happens,

that an *Error* once established becomes a *Law*, from a Notion that we ought to act like the rest of the World ; that what others have done long before us must be right ; and that the Man who follows a Multitude, can never do amiss. But what is still worse, some People lay it down as a Maxim, that every one who finds Fault, or proposes Alterations in that which hath long prevailed, must be a vain conceited *Coxcomb*, who hath a better Opinion of himself than of all the World besides. Such are the Compliments which a Man receives, who is bold enough to condemn any Thing that hath the Sanction of Custom. But certainly such Treatment (without better Grounds to justify it) is very unreasonable : For how can the Amendment of any Thing (even where it is most necessary) be effected, unless somebody first takes the Liberty of complaining, and points out a Remedy. Experience tells us that general Practice is not always right ; that many favourite Opinions and Customs which continued in Vogue for a long Course of Years, have been at last exploded, and much better substituted in their Room. Therefore, tho' a Man should

happen

happen to dislike a Method of Education of long standing, and propose a *new* one which he thinks preferable to the other, he may possibly deserve to be heard without raising the Indignation of any Person; since it requires no great Degree of Patience to hear a Man coolly, while we are at Liberty either to follow or reject his Advice. No Man hath a Right to impose his Sentiments upon the World whether they will receive them or not: And therefore one who hath a modest Opinion of his own Abilities, will not be out of Humour if but few should think as he does; because *Projectors* frequently are in the Wrong, and are never more likely to be so, than when engaged in favourite Schemes: The Approbation of one Man of Judgment and Candour will give him more Pleasure, than all the ill-natur'd Reflections, which others may bestow, can possibly give him Offence.

THE World is not a little indebted to the late Mr. Clerk, for what he hath contributed towards a proper Method of teaching Latin in Grammar Schools; whose *Translations* have

have made the Task much easier to the Master, as well as shorter, and far less troublesome to the Scholar. It is true, he was not the first who insisted upon the Necessity of them; but we are more obliged to him than any one else: The Undertaking was very laborious, and such as few besides himself would have had Resolution eno' to have gone thro'; and yet it was with some Difficulty that he persuaded almost any one at first to accept of that Assistance which he offered to the Publick. Notwithstanding Experience hath proved the great Use of Translations, some Masters are even now so prejudiced against them, that a Boy must not look into one, but find the English of each Word in his *Dictionary*; tho' by that Means he is two Years the longer in learning the Language. It hath been objected that Mr. *Clerk's Translations* are often faulty, and indeed it must be allowed that they are not without Errors; but still it cannot be denied that they are useful, as these Errors may be easily pointed out by a judicious Master, and the Language may be taught much more expeditiously with, than without such Assistance

ance; especially by rendring the *English* into the original *Latin*, which is the most effectual Method to become acquainted with the *Idiom* of it. Perhaps after all it would be best for a Boy not to depend wholly upon Translations; but after having for some Time used Mr. *Clerk*, to have Recourse to Mr. *Stirling*; and when he hath made a considerable Progress in the Language, to try what he can do without either. This I apprehend to be the best Method; except that which Mr. *Lock* recommends could take Place; which seems to be impracticable; at least I fear it can never become general; because few Masters have made the Latin so familiar to themselves, as to be able to teach it others by *Conversation*. Those then who cannot afford the Expence of such a Tutor, must be contented at first setting out, to learn the Language by *Translations* and an easy *Grammar*, as the most successful Course they can take under such Circumstances, to acquire every End that can be obtained by any other.

BUT learning *Latin* merely by the Help of a *Dictionary* in some Schools, and spending
a great

a great deal of Time unprofitably about *Grammar Rules* in more, are not the only Complaints against the present Method: There are others of equal Weight.—Which are, The Neglect of OUR OWN LANGUAGE in the Business of *Education*:—The Neglect of HISTORY and GEOGRAPHY:—And that idle Custom of obliging each Boy indiscriminately to Study the LEARNED LANGUAGES.—Whether his *Capacity* is equal to the Undertaking, or not: Or the *Time* he hath to stay at School will admit of a considerable Progress in them: Or whether they can be of the least Use to him in his *future Station*.

BUT to make good these Objections against the *common Method*, it will be necessary to give some Account of it.

IN former Days *Learning* was at so low an Ebb in *England*, as to require an *Act of Parliament* to encourage it, by which certain Immunities were granted to every Person that could *read*; but now is so much in Vogue amongst us, that few People think it sufficient

ent to be acquainted with our *own Language* only; for most who are able to do it, are fond of giving their Children a *Latin Education*. And tho' the whole Progress that is made consists in having learnt *Rules by Rote*, without understanding the Use of them; yet this is thought by some a considerable Degree of Scholarship: The Knowledge of a little *Latin*, in their Opinion, is a Matter of mighty Consequence in itself; besides that it will teach a Boy to spell and write *English* properly: And so great stress is laid upon its Excellency in this Respect, that these are look'd upon by many as absolutely impracticable without it. A Fondness for *Latin* is now become so general, that almost every Boy who is intended to manage a *Farm*, or follow any little *mechanic Profession*, shall be sent to a *Grammar School*; let what will become of that more useful Knowledge of *Pounds, Shillings, and Pence*.—Thus, so soon as a Child can join his Letters together, and before he can read with a tolerable Grace, he is Obliged to encounter *Lilly's Grammar*; which is certainly an useful Criticism upon the Latin Tongue, and may be read to Advantage

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vantage after a Progress hath been made in the Language: But as it is commonly used, is a dreadful Undertaking to a Lad at his first setting out; who perhaps hath not learnt to repeat any Thing besides his *Prayers and a short Catechism*. Notwithstanding the Task is frightful, and the Grammar of a monstrous Length; yet most of it must be got by Heart before he proceeds a Step farther. In this disagreeable Manner a Boy is sometimes employ'd Two whole Years, if not more; unless he hath an extraordinary Memory; and then perhaps he may not be obliged to squander away quite so much Time: Besides this, he hath the uncomfortable Expectation of equal Labour all the while he continues at School, (for ought he knows to the contrary;) and it is a long Time before he meets with any Entertainment more agreeable to him. When this Difficulty is at Length surmounted, and he can repeat *every* Rule in Lilly, he is then put to construe some Latin Author.

Now learning such a Grammar in the *usual Way*, instead of being of Service to him

him, will rather prove otherwise; especially as he knows not the Meaning of a Word in it, except the English in the *Accidence* and *Construction*. It can be no easy Matter to fix in his Memory a set of Sounds which are altogether void of Sense to him; the Employment must be unpleasant; and he will unavoidably be averse to such an Exercise.—

But it is the Custom of *some* Schools, not only to learn this Grammar with the *Construction*, but the *English Syntax* also: So that if getting *Rules* by Heart will make a Lad a Scholar, he cannot fail of being a very extraordinary one; for he is oblig'd to learn the same sett three different Ways: First in the *English*; then in the *Latin*; and afterwards in the *Construction*: In each of which it's true they differ in Form, but have the same signification. Whereas, one concise, plain, easy set of Rules, in a Language that he understands; would not only prevent him a great deal of unnecessary Trouble, but answer the End much better.

WHAT an Absurdity is it, that a Child shall at first setting out, be force to under-

take a Task that puts him out of Conceit with *Learning*; wastes his *Time*; and burthens his *Memory*, with that which will be of little or no Use to him? If Latin cannot be learnt without a Multitude of Rules, let them be at least *easy* and *intelligible*. But the *French* is taught by the Help of a very few; and yet, Children not only understand it, but speak it properly in a very short Time.

AFTER a Boy hath gone thro' his *Grammar*, the next Thing he hath to learn is the *Language*; which some Masters are so unreasonable as to expect from him without the Help of Translations, because they imagine that these are apt to make Boys *idle*: It must be confest that they ease them of a great Deal of Labour; but why should not those that are diligent employ their Time to equal Advantage with such Assistance, as without it? — The most weighty Objection against Translations, is, that Boys are apt to think they have nothing more to do than learn to construe; and therefore will not be at the Pains to enquire into the *Declensions of Nouns* and the *Conjugations of Verbs*: But this In-

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conveniency is easily remedied by setting apart one Morning in a Week for *parſing*; and by explaining every Thing remarkable that occurs in the *Conſtruction*.—Thoſe, who urge that a Lad will get ſeveral *Engliſh Words* more by uſing a *Dictionary* than by a *Translation*, would do well to conſider that five Times as much may be learn't at a Leſſon by the one, as by the other: Conſequently, that the larger Number of Words in a longer Leſſon, will be more than equivalent to ſuch as are ſynonimous: Beſides, when he learns by a Dictionary, he will be much at a Loſs to know what Words are proper for his Purpoſe, and muſt often make Uſe of ſuch as are otherwiſe; which he cannot do with a Translation, nor be in Danger of habituating himſelf to ſuch an awkward Manner of Expreſſion as will be almoſt unavoidable with the other: And if we add, that the Difficulty in the *Order of the Words* will be much leſſened by ſuch Aſſiſtance; the one muſt be a very unpleaſant Task, while the Eaſineſs of the other is a great Encouragement to him to go on with chearfulneſs.

BUT

BUT some Masters regard not what Difficulties Children go thro', whether they answer any good End or not.—Others are more considerate than this, and will not oblige a Lad who hardly knows any Distinction between Words, to pick out proper English for every Latin Word, from among eight or ten of like Signification; but indulge him with a Translation: By which Means he gets acquainted with his *own* Tongue; is in no Danger of construing the Latin improperly; and must make a more expeditious Progress in both these Languages, than he could have done by turning over the Leaves of a *Dictionary*. Rendring *Latin* into *English* without such Assistance, will be a much more suitable Exercise to him, when he shall have acquired a Stock of Words to arrange in a proper Manner; and will then be really useful, if Care be taken to shew him how he might have expressed himself better; either by construing the Lesson, or referring him to a *Translation*.—This Care (I make no Doubt) is taken in *many Schools*; and all the other Exercises which are necessary to learn the Language, such as *parfing* the *Classicks*, and
 tran-

translating each Language into the other, are practised in *most*; and will, with a close Application, and the Assistance of a skilful Master, make any Boy a classick Scholar, who hath *Parts* and *Time* sufficient for such an Undertaking. Composition in *Verse* and *Prose*, the usual Employment of a School Boy's vacant Hours, have each of them their Uses; especially if he hath a Genius for the one, and hath made some Proficiency in the *Classicks* before he Attempts the other.—By these Means, when a Lad hath been at School seven or eight Years, under a careful Master, he must have acquired a considerable Knowledge of *Latin* and *Greek*; and be able to give some Account of the *Grecian* and *Roman Histories*, and their Writers; which are not trifling Acquisitions.

BUT I think I may venture to say, that not one fourth of the Boys who go to a *common Grammar School*, make such a Proficiency as will answer the Expectation of their Friends; or indeed such a one as will prove of real Use to them. My Assertion may be thought too bold, but will upon a proper Exami-

Examination be found to be true.—It must be allowed that some Boys are so *dull* that they are almost incapable of receiving any Instructions; others so *negligent* that they have little or no Taste for Learning; and a third Sort spend not more than *Two or Three Years* at a Grammar School before they leave it.—Now it is impossible that the Latin should be of much Service in either of these Cases: The *first* cannot learn it; *goods Words* will never give them a Capacity; and to use the *Rod* with such, would be an Act of Cruelty, which instead of making them Scholars, would only fix in them an utter Aversion to Books.—Each of these it must be confessed, when properly apply'd, may have a good Effect upon a *negligent Boy*, whose Disinclination to Learning is not owing so much to Want of Capacity, as to a prevailing Love of Play; But the best Method that can be taken in this Case, is, if possible, to make Study a Pleasure; by using him at first to some Employment that is easy and entertaining.—Those, *Whose stay at School is short*, generally finish their Latin Studies when they leave it; and in a few Years after, forget

forget that little which they learnt there.—
 What Advantage then can it be to spend
 that Time to no Purpose, which might have
 been employ'd in learning somewhat useful?
 A competent Skill in History and Geography
 may be had with less Trouble than is ge-
 nerally bestowed upon *Lilly's Grammar*;
 But instead of laying a Foundation in these
 and other necessary Branches of Learning, at
 the only proper Time for it, they are almost
 entirely neglected: So that when a Boy leaves
 School, we often find he hath acquired no
 greater Accomplishments than to decline a
 Noun, conjugate a Verb, or give the Rule
 why it governs a Dative, an Accusative, or
 any other Case.—And yet, it seems such
 slender Qualifications as these; give some
 Gentlemen so high an Opinion of themselves,
 that they are fond of letting every one know
 they are *Scholars*; especially if they are able
 to construe an accidental Scrap of Latin, or
 an easy Author which they have frequently
 read over; when at the same Time it is prob-
 able that they can hardly write a Sentence
 of *plain English* without Faults, both in
Spelling and Grammar.—It would be wrong

to say that a small Stock of Learning always makes a Man a Coxcomb : There are a great many Gentlemen who cannot reflect upon the Time they have spent at School, without much Concern that so many Hours were then trifled away ; and apply themselves to Books to repair if possible such a Loss : But how much more regularly would they go on ; how much greater Improvement would they make, had Care been taken to establish a better Foundation ? Several Things of Importance, which are very entertaining, must be pass'd over in reading, for Want of a previous Knowledge of others : The *Beauties of Language* strike not with half their Force without the Rules of Art and an early Taste for polite Writing : *Geography* appears unentertaining without *History* ; and reading *History* is but poring in the Dark, without some Skill in *Geography*.

BUT the Difficulties a Boy meets with at School, often give him an utter dislike to Books ; especially when he hath been acquainted only with the *Drudgery of Grammar*, and hath not continued there long eno'
to

to receive some Pleasure from the *Classicks*: And then he sets out in the World with a very moderate Share of Learning, which he never thinks it worth his While to improve afterwards. Conversation its true will be of use to him in this Respect, if he should happen to live among Men of *Sense* and *Learning*; but if not, he must make the most of that Stock which *Nature* has given him: In such a Case he is very little oblig'd to *School* for his Knowledge; for he brought but little from thence, and it is well if he be not an entire Loser by going there.

I hope it will not be thought that the Design of these Remarks is to represent Men of Business in general, or such Gentlemen of Fortune as have not had a compleat Education, to be conceited and ignorant: Any one who is inclined to put so wrong a Construction upon what I have said, will do me great Injustice, for I know a great many who are far otherwise; tho' I must confess that so small a Share of Learning as is usually brought from School, by those that spend only *three* or *four* Years there, is most likely to have

such an Effect. Without Doubt these Gentlemen's Parts are not inferior to those of others; and many of them with a proper Education would have acquired Honour in the learned World; but it is their Misfortune to be but little, if at all the better, for what they learnt in their younger Years.

I should be sorry to give any Sort of Offence in what I shall have said upon this Subject; and yet it cannot be deny'd to be quite absurd, to manage *every Lad* as if he were designed for a Man of *Learning*, when it is impossible that he should ever be so.— Were it granted that the most expeditious Method of teaching *Latin* and *Greek* is always taken, and *no Master* wanting in his Care; yet there is no absolute Necessity, nor is it at all reasonable, that every Boy should be obliged to study those Languages; without having some Regard, either to his *Abilities*; or the *Time* which he has to continue at School; or to his *Employment* afterwards.— If he hath not *Parts* equal to the Undertaking, it is in vain to attempt to make him a *Scholar*; his Capacity should be considered,

sidered, and some Method taken that he may know somewhat useful: Let him try something or other that may be more easily acquired, if it be but to improve himself in his Reading; at least, let him not leave School quite as ignorant as he went there.—If he hath not *Time* to be Master of *both* the Languages, let him learn but *one*; and that will be of more Service to him than a mere Smattering, or a superficial Knowledge in ten.—Whenever a Boy begins *late*, or the Employment for which he is design'd will not admit of a considerable Proficiency in any Language besides his own, let him be employ'd only in that; and when he is thro'ly acquainted with it, he may still read to improve his Understanding. Besides, the *learned Languages* are of Service to very few, and will not prove of the least Use to those who have not above *Three* or *Four* Years to bestow upon them.

SINCE I have ventured to say thus much, I can't help wishing that a little more Regard were shewn to the *English Tongue*, than is at present; even where a Boy hath Time and Parts to make a considerable Proficiency in
Latin

Latin and Greek: For I am afraid that the *present Method of Education* is defective, not only in Respect of those who have not Time and Capacity for them, but of others also.

—Suppose a Lad hath read most of the common School Classicks; yet if he should happen to be deficient in his *own Language*, it must be allow'd that he hath neglected the most useful Study he could have been employ'd in. And indeed how should it be otherwise under some Masters, who take little or no Care to improve a Scholar in his native Language, or point out to him the several Beauties of it; nor put any Thing of modern Date into his Hands? It frequently happens that a Boy hath not had so much as one *English Author* recommended to him all the Time he hath been at School; and if he hath read any English Book besides the *Bible*, and the *Translations* of the Classicks, it must have been done chiefly at a *leisure Hour*, and very seldom by the Direction of his Master. There are many Boys in the highest Class of some Schools, who hardly know that any Thing hath been wrote in our own Language worth

worth reading, unless a *Play* or a *Spectator* hath accidentally fallen in their Way.

I will not presume to draw Comparisons between the Beauties of the *English Tongue*, or *Authors*, and those of *Greece and Rome*; tho' some of our own Country Men do not fall far short of them; and if they have not had an equal Advantage in the *Language* in which they have written, they had greater in writing *after them*: But it is a common Observation, that a young Gentleman should never travail *abroad*, 'till he is first acquainted with his *native Country*: And if I am not mistaken, the same Observation will hold good in this Case; we ought to begin at *Home*, (*i. e.*) with our *own Language*, before we enter upon any other.

SOME may be of Opinion, that whenever a Boy hath made such a Progress as I have described, he must be well acquainted with his own Language; or if he is not Master of it when he leaves School, that is not very material, because he will be so afterwards.— Besides, as the Intention of going to School,

is chiefly, to lay a Foundation for *future Studies*, a Boy can't be expected to have made a Progress in many Things; and if he is well grounded in the *Latin* and *Greek*, and is, what is called a good School Scholar, that will be of the greatest Service to him; because it is impossible for a Man to be a Scholar *without* the learned Languages; but *with* these he must be so, if he knows nothing else.

To all which it may be answered; that a Boy may have made a very considerable Progress in *Latin* and *Greek*, may have laboured at them for a great many Years, and yet be but very indifferently acquainted with *English*. And it frequently happens, that for Want of getting an early Taste for the Beauties of our *own* Tongue, it is either slighted, or seldom acquired to any Perfection afterwards.—This is but too visible in some Gentlemen who have had an *University Education*, and are really Men of Learning; whose Style sometimes abounds with *Latinisms*, *hard Words*, and *uncouth Expressions*; is often stiff and awkward, and with-

without the least Softness and Delicacy:
 “ Who, while they are admiring the Styles
 “ of *Demosthenes* and *Cicero*, want Words to
 “ express themselves on the most common
 “ Occasions. I have seen a Letter (as the
 “ *Spectator* remarks,) from one of these
 “ *Latin* Authors, which would have been
 “ deservedly laught at by a common *Attor-*
 “ *ney.*”

BUT I believe no one is so extremely big-
 gotted to foreign Languages, as to maintain
 that a good *Latin* Style is more valuable than
 a good *English* one, to a Man who is con-
 stantly obliged to speak and write *English*.
 This I think cannot be insisted on: For the
 one is a *dead Language*, and almost every
 Advantage that we can reap from it, may
 be had without being able to speak or write
 it to Perfection; whereas our Acquaintance
 with the other will hardly be thought suffi-
 cient, unless it enables us to do *both*.—
 Perhaps too it will be granted, that if a Man
 is capable of arriving at a pure Style in *one*
 of these Languages, he may also with equal
 Trouble, if not with less, acquire the Purity

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of

of the *other* : Especially when he hath been used to it from his Cradle. It is therefore a most ridiculous Custom to take Pains to get an elegant Manner of Expression in a Language which is *least* useful, and almost wholly neglect that which is *most* so. Some Time certainly ought to be allowed for the Study of our *own*, if we expect to be perfect in it : For a competent Skill cannot be obtain'd without some Trouble ; much less can we write elegantly without any at all. —I own that the Intent of going to School, is to lay a Foundation for *future Studies* ; and that a very extensive Knowledge cannot be had in a few Years : But there are several other Things besides *Latin* and *Greek*, that will qualifie a Man for Conversation, and be of real Service to him : We have Books in our own Tongue, that contain Knowledge as useful as those which give an Account of *foreign-Manners*, *obsolete Customs*, and *exploded Opinions*. A Man who hath made *Latin* and *Greek* his whole Study, and is thro'ly acquainted with the Manners and Customs of the *Antients*, will make but a *grotesque* Figure at this Time of Day, without
a little

a little Acquaintance with Things of *modern* Date: He must study modern *Books* and *Men* too, if he desires to qualify himself for Conversation. Possibly these Things may not be wholly neglected by some Masters; but few make it their *principal* Care to inculcate that Knowledge which will be of most Service: For there is a Fashion in *teaching*, as well as in other Things, which is followed by the greater Part, who are inclined to think that little or nothing is necessary to be learnt at School, Besides Latin and Greek: Other Knowledge will come of Course; at least, it is Time eno' for other Things, when we have done with *these*.

Now it is greatly to be wished that some Method were generally practiced, which might more immediately conduce to the Attainment of *useful Knowledge* than the common one: By which I mean, the Knowledge of such Things as more frequently occur in Life and Conversation than *Greek* and *Latin*, and which we have most Occasion for. It must be in a great Measure owing to the Want of such a Method, that a Man

of great Reading, is sometimes what we call a *mere Scholar*, and very ignorant of the most common Things: His high Esteem for *learned Books*, puts him upon despising every other Kind of Knowledge; and he imagines that no one can be knowing or wise, who has not devoured a Quantity of *Latin* and *Greek*: Hence he contracts an awkward Stiffness in his Behaviour, as well as in his Manner of Expression, which never leaves him afterwards.——The best Way to prevent every Thing of this Kind, and to qualify a *Scholar* for Company, is to accustom him young to some of our own *polite Writers*, and endeavour to give him a Taste for such Books as will make him acquainted with the *modern World*.——It would conduce very much to the same End, if instead of confining Boys to the *Classicks*, a *general Stock of Knowledge* were attempted; which, tho' it were but a little of each Kind, might be improved afterwards. This perhaps would be better than to make a larger Proficiency in *one Branch*, and neglect others equally as useful: And for this Reason: That when such a Foundation hath first been laid, a *fa-*
vourite

yourite Study may be the more judiciously chose, and pursued with the greater Application afterwards. Besides this, one who hath laid in such a Stock at *School*, is most likely to become a *general Scholar*; Because the greatest Difficulties that attend almost every Kind of Study, meet us at first setting out; which being once got over, a Proficiency may with so much the more Ease be made, whenever it becomes necessary.—If it be a Thing impracticable to acquire a considerable Degree of *general Knowledge* at *School*; let those Things which are *most necessary* be selected, and a Progress be made in them, as far as the *Time* and *Genius* of a Lad will admit. For my Part, I cannot think the *Latin* and *Greek* so absolutely necessary, that they must be learnt, let what will become of all the rest: But upon Supposition they were so; possibly Boys might leave *School* with more useful Knowledge than they commonly do, without great Prejudice or Impediment to these Studies: And if this be possible, why then should it be neglected? If not, it may deserve Consideration which ought to have the Preference;

ference; especially where a Boy's future Station in Life may not require a Knowledge of the *Classicks*, or may not allow Time for *classical Studies*. If either of these should happen to be the Case, I can't help thinking that he may be employ'd to greater Advantage than such Boys commonly are, in learning his own *Language*; in *Writing* and *Accounts*; and in reading such Authors as will make him best acquainted with *Men* and *Things*.

THE Design of Learning certainly is to render a Man agreeable and useful to *himself*, and to the *Publick*: If he is born to a Fortune, that it may set him by a Behaviour suitable to it: If not, to furnish him with the proper Means of acquiring one. And therefore an Acquaintance with such Things as will best answer these Ends, becomes the most necessary.—We have little or nothing to do with *Latin* and *Greek*, either in Business or common Conversation; tho' great Advantages may be reaped from them if well digested; and they will afford an useful Amusement to every

every Man who hath Time and a Capacity for them : But the Languages themselves are no more than *Instruments* of Learning, and *Means* of Knowledge ; so that if we rest satisfied in a mere Acquaintance with *Words*, they can be of no great Use to us ; and that Time which is employ'd about them is spent to little Purpose, unless they are learnt with a View of searching after those Treasures which may be discovered by their Assistance : Which should always be considered before they are begun.

THERE was a Time when the Knowledge of these Languages was more necessary than at present : In the *Infancy* of our own, and when much of it was borrowed for the common Use of our Neighbours , we were not only obliged to search abroad for *Purity of Style*, but for *Science* itself ; which lay hid in *Grecian* and *Roman* Ruins. The *Terms of Art* were then almost unintelligible to every one who did not know their Derivation, most of which are now by *common Use* become familiar to all : The *Beauties of Language* shine with full Luf-

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tre in our own Clime ; and *Sterling Rhetorick* and *Oratory* may be found, without searching abroad for purer Ore : Whatever is valuable in Philosophy, such as the several Arts and Sciences, is transplanted into *English* ; and almost every Thing of *foreign* Growth naturalized and adopted amongst us.

—It would be ungrateful not to acknowledge that all our Riches are derived from these Treasures of *Learning* and *Eloquence* : But our Gratitude to them will carry us too far, if it should induce us to despise our own ; and we had much better make a proper Use of what we have already, than neglect it, by searching after more. For let us make never so large a Progress in *Grecian* and *Roman* Authors, *English* is the Language in which all our Business is transacted ; which we *write*, *speak*, (and if I may be allowed the Expression) *think in* : And yet it is very seldom that any Care is taken to be well acquainted with it ; much less to study the *Genius*, and acquire all the *Beauties* of it : Learning merely to read it, and using it in common Conversation, are thought sufficient for most People ; at the same

same Time that no Pains are too great to arrive at a Skill in other Languages: Among which the *French* hath for some Time been greatly in Vogue.

SINCE I have mentioned the *French* Language, I can't help quoting a Passage from the *Essay on translated Verse*; in which a Comparison is beautifully drawn between the two Languages, by the Earl of Roscommon.

*Vain are our Neighbour's Hopes and vain their
Cares,*

The Fault is more their Languages than theirs;

'Tis copious, florid, pleasing to the Ear,

With Softness more perhaps than ours can bear.

But who did ever in French Authors see,

The comprehensive English Energy?

The weighty Bullion of one Sterling Line

Drawn to French Wire, would thro' whole

Pages shine.

I speak my private but impartial Sense,

With Freedom, and I hope, without Offence,

For I'll recant when France can shew me Wit

As strong as ours, and as succinctly writ.

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I did not quote this Passage to enumerate its several Beauties; that I leave for the Amusement of my Reader: Or to determine the Point between the *two Languages*; which is not to be settled by so short a Specimen.

—But I am much deceived if the Author's Observations are not just; and he hath not given us an Instance in a few Lines, of that *comprehensive Energy* which is peculiar to *our Language*.—Now what should occasion this excessive Fondness for *foreign Tongues*? It is not because our own affords nothing of real Value, that we give the Preference to them; but because its *Beauties* are not so well known as they ought to be, and most People love to be in the *Fashion*, which is to despise almost every Thing that is not imported from *abroad*.—That Man must exhibit a very contemptible Figure indeed, which Fashion will never be able to throw a Veil over, who affects Politeness in being ashamed, or ignorant of his *native Language*.—I am far from despising *any* foreign Language; *each* hath its Beauties, and is valuable when properly used; but none hath a Right to usurp the Place of another

another. Why should the *French*, (or any other than *our own native Language*,) intrude into the Company of *English Gentlemen*? Matters of *Business* or *Secrecy* may be dispatch'd in private; and therefore can be no sufficient Excuse for such Intrusion.—Let it be granted that the *French Tongue* is absolutely necessary for those who intend to *travail*, or hold a Correspondence in *France*, as it is studied in most Parts of *Europe*; and that it well deserves the Acquaintance of every Gentleman of *Taste*, as that Nation is now become the Standard of *polite Behaviour*, and abounds with elegant Compositions in every Branch of *Literature*: Yet this will not justify the *Contempt* of our own, which seems daily to increase amongst us; nor be a sufficient Excuse for the neglect of it in Education.

THE *Romans*, with whom our *Fore-Fathers* were fond of comparing themselves in some Things; and whom it would be a Glory to imitate in many; took the greatest Care to advance the Reputation of their *Language*, as well as of their *Arms*: And

that nothing might be neglected which would contribute to its Improvement, habituated their Children to a Purity of Speech from their Cradles: Even *Mothers, Nurses, and Servants*, were all obliged to be upon their Guard, not to let any bad Expression or false Pronunciation escape them in the Presence of their Children. This was look'd upon as the most essential Care next their *Morals*. It were well if we were as careful to make our Youth perfect in our *Language*: But this is so much neglected, that the most common *Rudiments* of it are known only to a few.—It is surprising that any one should dispute the Necessity of studying our own Language; and yet I shall be thought to advance a very odd Sort of Doctrine by recommending it.—But the same Reasons which induced the *Romans* formerly, and the *French* now, to look upon the Study of theirs to be necessary, will hold good with Regard to our own. By these Means People in general must be much better acquainted with it; and the Language itself is most likely to be improved, if it be not compleat already. The Improvement of it hath been
much

much talk'd of, (at least fixing the *Standard* of it,) but will hardly succeed 'till an *English* Education hath first taken Place.

Now, how easily might an Hour or two be allotted each Day at a *Grammar School*, for the Study of *English*; without hind'ring such a Progress in *Latin* and *Greek*, as is necessary to be made, even by those who are obliged to be Masters of them.——What if an *English Exercise* were appointed each Week, or rather more often, in our *Schools* and *Universities*; and were to be spoke in publick? This might be done without encroaching too much upon the Prerogative of these Languages; as our own seems to have an equal Claim with either of them.——It cannot be objected that such a Practice would be of no Service; especially if Care were taken that these Exercises should be perform'd with a *graceful Pronunciation and Gesture*; they must at least be serviceable to those who are design'd for the *Pulpit*, as they would not a little contribute towards a just *Accent, Tone, and Emphasis*, which are sometimes wanting; and
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could be of Diservice to none ; but accustom all to read and speak with a proper Grace.

—What if Boys were not pusht on to *Latin Themes, Verses, and Declamations*, 'till they could first express themselves properly in *English*: Where would be the Inconveniency of deferring these Exercises 'till that Time?

I am sure if a Lad is not capable of writing to the Purpose in his *own Language*, he is very unlikely to do it in any *other*.—A

competent Stock of Knowledge should first be attained ; next to that, Skill in Language and Propriety of Expression, before any Attempt be made to write upon a Subject ; and when

these are acquired, then the Genius may be tried: But one who wants both *Matter* and *Words* in *English*, will hardly be able to write in *Latin*. “ It would conduce not a

“ little towards the End I have been speak-
“ ing of, were a Boy from his first Entrance

“ upon the *Classicks*, oblig'd to give his Opin-
“ nion of every remarkable *Saying* and *Ac-*

“ *tion* ; with his Reasons why they are good
“ or bad ;” instead of merely construing his

Lesson, or being just able to tell who such and such Persons were that are mentioned in

it.

it.——‘ By such a Method as this, he must
 ‘ arrive at proper Notions of *Courage, Tem-*
 ‘ *perance, Honour, and Justice* : Especially
 ‘ if Care be taken at the same Time, not to
 ‘ recommend any particular Example in the
 ‘ Gross : Instead of which he should be taught,
 ‘ wherein such a Man, tho’ great in some
 ‘ Respects, was weak in others ; for Want
 ‘ of which Caution, a Boy is so often daz-
 ‘ zled with the Lustre of a *great Character*,
 ‘ that he confounds its *Beauties* with its *Ble-*
 ‘ *misses*, and looks even upon the *faulty*
 ‘ Parts of it with Admiration. Suppose each
 ‘ Boy were obliged to write down his Opinion
 ‘ of such *Persons* and *Things* as occur’d to
 ‘ him in his Reading ; to decant upon the
 ‘ Actions of *Turnus* or *Æneas* ; shew where-
 ‘ in they excell’d, or were defective ; censure
 ‘ or approve any particular Action ; ob-
 ‘ serve how it might be carried on to a
 ‘ greater Degree of Perfection ; how it ex-
 ‘ ceeded or fell short of another ; he might
 ‘ at the same Time mark what was *moral*
 ‘ in each Speech, and how far it agreed with
 ‘ the *Character* of the the *Person* speaking.
 ‘ This Exercise would soon strengthen his
 ‘ Judgement

Judgment in what is blameable or Praise-
 worthy, and give an early Seasoning of
 Morality. There is hardly a *Virtue* which
 a Lad might not learn by *Practice* and *Ex-*
ample.—While I am upon this Subject I
 can't forbear mentioning a Particular which
 is of Use in every Station of Life, which
 methinks every Master should teach his
 Scholars; I mean the writing of *English*
Letters. To this End, instead of perplex-
 ing them with *Latin Epistles, Themes and*
Verses; there might be a punctuall Corres-
 pondence established between two Boys,
 who might act any imaginary Parts of Bu-
 siness, or be allowed sometimes to give a
 Range to their own Fancies, and commu-
 nicate to each other whatever Trifles they
 thought fit, provided neither of them fail'd
 to answer his Correspondent's Letter. I
 believe I may venture to affirm that the
 Generality of Boys would find themselves
 more advantaged by this Custom, than by
 all the *Greek* and *Latin* their Masters
 could teach them in Seven or Eight Years.

It is strange, as the *Spectator* is in most People's Hands, and is held in great Esteem amongst us, that these Things should so seldom have been practiced, notwithstanding their great Use. But if these are not attended to, it may savour of Arrogance to recommend any Thing farther; for little Success can be expected from an *obscure Writer*, when an Author who is *justly eminent* hath had so little Weight: Otherwise, it might be possible, with some Addition to these Hints, to point out a *Method of Education* that would be of more Service to Boys in general than that which is commonly used.

If some *English Book* that is well wrote were read every Day, with proper Remarks upon the Style, the Subject, and the Manner in which the Thoughts of the Author are disposed; Boys would not only improve in their own Language, but would also become Judges of Order and Connection sooner than they generally are.—To this might be added some select Pieces of *History*, which will be very entertaining, at the same Time that they furnish them with Knowledge; and

be of farther Use, if a regular Narrative be frequently given of what they have read. — There is another Article which I think should not be neglected, and that is *Geography*; because one cannot well converse either with Men or Books, without some Acquaintance with it. This is a Study in which a Foundation should be laid early in order to make a considerable Progress in it. For when a Man is engaged in other Studies, he cannot well apply himself to it without breaking in upon them; and most People when they are grown up are apt to decline it, because it seems to require a good deal of Time and Application: Whereas, were a general Knowledge in this Science acquired at *School*, a more particular one might be obtained without much Difficulty afterwards.

— There is nothing in what I have hitherto recommended which may not be carried on without any great Hindrance to *Latin* and *Greek*. Tho', if I might be allowed the Liberty of advancing somewhat *new*; no Lad who hath Time upon his Hands, should attempt any other Language 'till he is acquainted with his own: It would be no Dis-
advantage

advantage if a Year or two were generally
 employ'd first in the Study of *English*.—
 Because Children cannot too soon be used to
 thinking; and by learning *English* first, the
 Sense will bring them to it; but by a *dead*
Language they get little more than the mere
 Ideas of *Words*, ('till they have made con-
 siderable Advances in it;) which never can
 enlarge the Understanding so much as the
 Knowledge of *Things*: A Matter this that
 deserves Consideration, as the Growth of that
 may be greatly promoted in our tender Years;
 and therefore ought then to be encouraged.—
 Besides, the *Latin* itself will be learnt with
 much more Expedition, and to greater Ad-
 vantage, when the Judgment is ripened by
 Reading and Instruction; Whereas, when a
 Boy begins with it *very young*, the Task be-
 ing too hard for him, his Progress will be
 extremely slow; and a good Deal of Time
 must be spent to very little Purpose, which
 might have been employ'd to much Advantage
 in learning somewhat suitable to his Capacity.
 —The Progress in *Latin* will doubtless be
 most expeditious, when it is not begun 'till
 the *Rudiments* of our own *Language* are first

known; as is plainly the Case with the *Greek*; which is acquired much sooner than the *Latin*, by being learnt after it.

Now were it a Rule to make each Boy acquainted with *English* first, this would not only prevent that general Neglect of it which is with too much Justice complain'd of; but would be more suitable to the Capacity of Children; at the same Time that an *English Grammar* might be a proper Introduction to other Languages: For the general Principles of all are the same; and were the Transition made easy from one to another, by pointing out only the *Peculiarities* of any new Language which is to be learnt; and shewing in what Respects it differs from that which we already know; the *Latin*, and every other Tongue, would appear far less discouraging than at present; and a much smaller Number of *Rules* would be sufficient, as there could not be that Necessity for burdening the Memory with such an intolerable Load as is generally done. Indeed as we have not yet any such *Grammars*, we must be contented with those Helps we have; which,

which, with the Assistance of a diligent Master, may answer the same End, tho' not so directly as could be wish'd.

THERE is one Exception which I would make in the *present Circumstances of Education* against learning *English* first; and that is, whenever it is absolutely necessary that *Latin* and *Greek* should be learnt, and they are not begun 'till *very late*. Let the Progress in them then be as speedy as possible: And yet a vacant Hour may sometimes be dedicated to *English*; which will not only prove an Amusement, but also improve a Boy in the Language.—This indeed is an *uncommon Case*, because *few* will be found obliged to study the *Latin* and *Greek*, in Comparison of the *present Number* that do study them: And where there is no Necessity for it, they are best left alone; especially if Time will not admit of a sufficient Progress in them.—Young Gentlemen who are intended for the *University* are obliged to be acquainted with them; in which Class I include those that are design'd for *Law*, *Physick*, or *Divinity*. And *Classical Studies* will not only
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be an Ornament, but an useful Amusement, to every Gentleman who hath a Fortune to support him without the Incumbrance of much Business, and hath Time eno' for that Purpose. This however may be laid down as a constant Rule; that they ought never to be neglected by any one who is desirous of shining in the *Senate*, the *Bar*, or the *Pulpit*; as they add great Solidity and Justness of thinking, and give a peculiar Grace to the Man that is thro'ly acquainted with them, — But most Gentlemen who are intended for the University, begin *early* with the *Classicks*; at least, Time eno' to employ a Year or two in the Study of their own *Language*, before they enter upon them; unless it be such whose Parents have not determined what Profession they are to follow, and neglect to send them to School 'till it be *late*. Whatever Disadvantages may attend such a Practice, it would upon the whole be much better, were the Rudiments of our own Language taught first, and three Fourths of the Boys who now learn *Latin*, confined to *English* only: For how odly soever an *English Education* may sound in the Ears of some People,

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yet if the same End may be obtain'd in three or four Years Time by *this* Method, as usually requires six or seven in *another*; it can be no Difficult Matter to determine which deserves the Preference.—— The End generally proposed in learning *Latin* by those that are designed for *Trade* or the *Compter*, is, that they may be able to write *English* correctly: But if this be attainable in far less Time than is usually spent for that Purpose, and with more Certainty to the greater Part; these doubtless are sufficient Reasons for introducing an *English Education*, whenever *Latin* is of no farther Use than to qualifie a Boy for *Business*. I might add, a larger Acquisition of Knowledge, and more Time for *Writing* and *Accounts*, as valuable Considerations; especially as these last are absolutely necessary to one who is design'd for any *mercantile Employment*; and will require a good Deal of Time to arrive at Perfection in them: More however than the *leisure Hours* of a *Grammar School* may admit of, unless a Beginning is made early. And should this be the Case, as it really is; it would be very wrong for a Boy who is
design'd

design'd for the *Compter* to spend his Time in learning *Languages*, and neglect the chief Qualifications for Business.—*Writing Letters* it is true is an Accomplishment as necessary as any other ; but it may be possible to acquire a competent Skill in this, without *Latin* and *Greek* ; and before I finish this Essay, I shall propose such a Method as I conceive will be effectual for that Purpose.

BUT here I have the Prejudices of *Parents* to combat with, which will be no small Impediment to a Scheme of this Kind ; for almost every one is ambitious that his Son should be a *Latin Scholar*, whether it be at all necessary, or even practicable. And thus, thro' a Desire that their Children may not want any Qualifications which are thought valuable in others, and without having any Regard to their *Abilities*, they are very often deceived ; not only in this Respect, but others of equal Importance ; and there is a great Error in training them up in this Manner, which is not found out 'till it is too late for a Remedy.—This Mismanagement might best be prevented, if *Masters* for their

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Part would deal ingenuously, and *Parents* be contented with such an Education as *Nature* points out; or *Time* will admit; and place them afterwards in such *Professions* as they are most fit for. All unreasonable Expectations should be laid aside; every Boy's *Genius* be consulted; and his particular *Taste* encouraged, if he is to make a Figure in his *future Employment*.

BUT there are other Reasons why their *Disposition* should be studied, which relate to the *Master*; who ought to be well acquainted with it; as that will be a surer Guide in Education than any general Set of Rules which can be laid down for the Purpose.—A *particular Method of Study* it is true cannot be carried on with each Boy in a *publick School*; and therefore it would be very unreasonable to expect it: But great Use may be made of knowing the Strength of his *Genius*; by adapting *proper Exercises* to it, and making an Allowance for *Want of Capacity* whenever it is necessary.—His *Temper* too must be considered; for *Correction* is a Matter that requires no small

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Skill

Skill to direct its Application. Some Boys are of so mild a Disposition that *Severity* must not be used with them ; tho' others will do little without it. In this Case it will be difficult to avoid the Suspicion of Partiality, which will be of bad Consequence ; and therefore *gentle Methods* seem to be the best. Possibly *Shame* may answer the End of a *Rod* ; and sometimes *Persuasion* may be preferable to *Reproaches* : This however should always be tried before *Severity* ; which, like a *desperate Remedy*, must never be prescribed 'till other Means prove ineffectual. It is absolutely necessary that a Lad should always be under *Command*, and either *afraid* or *ashamed* to disoblige his Master ; but so long as he is desirous to please, and endeavours to do as he ought , little *Inadvertencies* must be overlook'd ; and a little *Disinclination to Books*, if it doth not happen too often, should be excused.—I am sensible that the Man who undertakes the Management of Children hath a difficult Task ; because he ought never to be out of Temper, tho' he meets with perpetual Provocation. *Passion* will never correct ; it will indeed make him *fear'd*, but at
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the same Time *bated* as a *Tyrant*; and instead of making a Boy ashamed of his Faults, will only put him upon concealing them the more artfully.

In looking over a *Spectator* I have cast my Eye upon something to the Purpose: But that my Reader may not be tired with a long Quotation, I refer him to it, if he chooses to read it. Vol. 2. No. 157.

“ I must confess, &c.”

How is it possible that a Boy who hath undergone this *rugged Discipline* for eight or ten Years, should ever be fond of a Book afterwards? It is the Business of a Master to endeavour to make his Scholars in Love with Learning; but the only Method to attain this End effectually, is to make School a Pleasure to them. *Books* it is true must be followed, and too much *Liberty* avoided; but *proper Recreation* may be allowed, not only to unbend the Mind, but to prevent any Aversion to them. These are Circumstances which require some Nicety: And yet it

may not be difficult to avoid giving them an utter *Aversion* to Learning, tho' it be not an easy Matter to make them in *Love* with it. But putting into their Hands Things quite unintelligible to them at their *first setting out* ; and forcing them to learn a Multitude of *dry unentertaining Rules* by Heart, is certainly the ready Way, without Severity, to give a Disgust. And hence it is, that several Persons have so great a Dislike to any Thing that has the Appearance of *Study* ever after : Whereas, most Children have a natural Thirst after Knowledge, when it may be acquired without much Difficulty, and a Curiosity that is not easily satisfied ; which might be retained by proper Encouragement : But then, the first Approaches to Learning must be recommended by the *easiest Methods* : There are few of a Capacity for great Attainments, and some of these want Industry for them ; whereas, learning *dead Languages* in the usual Way, is far from being the most easy, or most agreeable Task ; tho' our *Mother Tongue* may be master'd speedily, and with Pleasure.—One would imagine that Reading might be made an *Amusement*, as
this

this depends chiefly upon the Choice of proper *Books* : These at first must be very easy and entertaining ; *Difficulties* should be introduced gradually, and not crouded one upon another ; when some are conquered greater should succeed ; but such only be offer'd as are suitable to the Capacity. Possibly such *Books* may be found as are entertaining, at the same Time that they tend to form the *Morals*, and implant the *Principles of Religion* ; by which Means Children will be the more easily trained up in *good Habits* : It is not impossible that this should be done while they become in Love with Learning.

My Reader, I imagine, will readily excuse me the Trouble of any farther Complaints against the *present Method of Education* ; as I am afraid he may have thought me too tedious already. I shall not detain him much longer with any Thing of that Kind ; but must beg Leave to remark, that a little more Care than is usual should be taken in teaching Children *to read* ; as a *bad Tone* cannot easily be left off when once it becomes habitual.

habitual.——Such a Caution as this is not unnecessary ; because it is the common Misfortune of those who are put into the Hands of a *School-Mistress*, to read very disagreeably. They have their Learning cheap, (such as it is,) at one of *these Schools* ; but how much more satisfactory would it be to the Parent, tho' the Expence were somewhat the larger, to hear a Child lay a proper Emphasis upon each Word ; observe every Pause ; and read with a graceful Modulation of the Voice.——Indeed the chief Excellency of most *School-Mistresses* is, to hurry Children on in *Words*, without any Regard to a *graceful Manner of Reading*.

WHEN a proper Care hath been taken to teach Children to read, and they can do it well ; which may be by the Time they are Six or Seven, the usual Age of going first to a *Grammar School* ; I would recommend the *following Method*.——Let something in our *own Language*, which is easy, entertaining, and instructive, be put into a Boy's Hands ; Suppose it to be *Æsop's Fables* ; tho' I do not mention this as preferable to any Thing

Thing else ; for it matters not what it is, provided it hath these Qualifications.—A small Portion may be read for each Lesson, and explained by the Master ; which *at first setting out* will be the best Method, as it will be the easiest. But after some Time a Task may be set, for a Boy to read over by himself ; and when that hath been carefully done, let it be read to the Master ; who may ask *what it treats of, what is in it remarkable, and why it is so* : This will oblige him to exercise his *Understanding*, and for that Reason be of great Use to him : A Business which is too often neglected ; because Children are thought incapable of giving an Account of any Thing. The best Way to qualifie Boys for this, is to accustom them young to such a Practice ; which will not only awaken their Curiosity and engage their Attention, but will enable them to enter much earlier than usual into the Reasons of Things, and to give a much better Relation of them than they could otherwise have done.—When a Lad hath answered the Questions that are ask'd him, in the best Manner he can ; let the Master explain
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the whole Lesson, not omitting any Circumstance that deserves Notice : After which, he may return to his Place ; consider what has been said to him ; and then give a second Account of the Whole : By which Means, what he reads , and what hath been told him, will be fix'd in his Memory.—There is no Occasion for giving him long Lessons ; because a little, well understood, must be of more Service than a great deal run over in a careless Manner : They may be lengthned afterwards, when he can read without much Assistance.

He should likewise at proper Intervals learn an *English Grammar* : And if we have nothing published already that is fit for the Purpose, let his Master furnish him with an Abstract ; which should be as plain and concise as possible. It will be sufficient at first setting out, only to instruct him in the *several Parts of Speech*, so that he may be able to distinguish them from each other ; and to give him a few Examples of the Variations in *Nouns and Verbs* ; without entring into the *Minutiae* of Grammar.—When he is Master

ter of this Abstract, and knows how to apply the Rules in it; a larger Grammar must be put into his Hands: I think *Greenwood's* is the best we have, and may do of itself; tho' not so well as one would wish. By putting this Grammar into his Hands, I do not mean to lay upon him the laborious Task of getting it all by Heart: If he remembers the Sense of the Rules, that will answer the End of learning to repeat them; which he certainly must do, by having them frequently explained to him, and consulting them whenever it is necessary.—A Boy who would require Hours to get a Rule of eight or ten Lines by Heart, would know the Sense of it (if properly explained) almost instantly; and if so, by frequent Repetition he must remember it: Which would be equally necessary, were it to be got by Heart; for learning it once or twice cannot be sufficient.—This is certainly the easiest Method of *learning* Grammar, tho' not of *teaching* it; and *Parsing* will fix it in the Mind as securely as any other: Which is an Exercise that must often be used.—I must confess I cannot see the absolute Necessity of being able to repeat

Rules with that Accuracy which is usually insisted on; because a Man may arrive to great Learning without such Pedantry. Besides, the Design of learning Grammar, is not so much to make him a *Grammarian*, as to introduce him to *real and Useful Knowledge*: For he may acquire a Habit of *Speaking* and *Writing*, by being conversant with Persons that excel in them, better than by all the Rules that can be given him.

When a Foundation is laid in *Grammar*, a Lad may endeavour to become acquainted with the *Language*. Let every Word be explained that he doth not understand; let him know its different Significations; its Connection with the rest of the Sentence; what it doth, and of what it is governed: After this, he may review the Lesson; recollect what hath been observed; and whenever any Thing historical occurs, he should be oblig'd to put the Particulars of the Story together, and relate it in his own Words.— This seems to be the best Method to acquire a *Habit of Speaking properly*; and it is for Want of being accustomed early to such Practice

Practice that many Gentlemen, who otherwise may be very ingenious, express themselves but indifferently. Besides this, it will be of farther Service; for when a Boy hath given a tolerable Account of any particular Transaction, he may then write it in the same Words: By which Means the Master will have an Opportunity of correcting his *Errors*, amending his *Manner of Expression*, and of leading him to the Business of *Composition*.

BUT in these, and almost all other Exercises, a Boy's *own* Skill should first be tried; then let his Observations be improved by the Master, and others be added whenever they are wanting.

AFTER he hath been for some Time conversant with the *Language*; it may not be amiss to begin with an Introduction to *Geography*: Variety will make his Studies the more agreeable; and Geography will of itself be a pretty Amusement, especially if enlivened with *short agreeable Stories*, relating to the several Countries he is to be acquainted with; which may be found in most Books upon the

Subject.—But what will greatly recommend it, will be, to *travail* with him in Imagination from Place to Place, in a *Map*, or upon the *Globe*; (*A Method which is mentioned by Mr. Rollin*;) and then put him upon describing the same Course himself. Thus, by giving him a general View of the several Parts of the World, a Foundation may be laid for an extensive Knowledge in this Science afterwards: Which must be gradually acquired, and not with too much Haste, if it is designed to be retained long.

WHEN a Boy hath for some Time been employed in this Manner, then a *particular Study* may be fixed upon: If it be necessary for him to read the *Classicks*, it may not be improper to begin with them; otherwise, let him go on with *English Studies*.—I do not pretend to insist upon this as the precise Time to begin *Latin*; but a Lad who hath Seven or Eight Years for that Purpose, might employ *One* or *Two* of them in this Way before he enters upon it; and yet contract a considerable Acquaintance with *classick Authors* before he leaves School. I am sure that

that he will not only read them to greater Advantage, but with more Expedition, than by beginning upon them sooner; which seem to be sufficient Reasons for deferring it.—But if this should be objected to, let him undertake both together, so that a proper Care be used, to improve him in his *Mother Tongue*; which ought not upon any Consideration to be neglected.

WHAT I would recommend next, is, that he may be acquainted with the Use of the Globes, and compleated in *Geography*; which I suppose hitherto to have been carried on but slowly.—A *News Paper* likewise should sometimes be put into his Hands, by Way of Amusement; which will also be useful, if it be but to give an Account of the Situation of Places, and for what they are remarkable: For which he may consult his geographical Authors, whenever he is at a Loss.

By this Time he will be qualified to read *History*.—The most regular Method would be to begin with that of the *Antients*: But as every Boy may not have Time or Books
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to become a *complete Historian*; so when either of these is the Case, I would recommend an Abstract of the History of *England* to begin with; from which he may proceed to those of *Greece* and *Rome*. Otherwise, let him begin with some Compendium of *universal History*, and with that read *Strauchius's Chronology*; and leave *Modern History* till the last.

IT will be of considerable Service to learn some of the *principal Figures in Rhetorick*, as soon as a Lad is fit for it; which his *Master* will be best Judge of, by his Skill in the Language.—When he hath done this, let him read a polite Author, and be shewn what Expressions are *figurative* in it: Great Care should be taken to enable him to distinguish between the *true* and *false Sublime*; by pointing out what is *easy* and *just*, what *forced* and *unnatural*. This is the Way to form his Taste, and render him capable of judging properly of the *Style* of an Author. He may at the same Time read some of our *English Poets*; whose several Beauties of Expression should be observed to him, the peculiar
Force

Force and Energy of each *emphatical* Word enquired into, and nothing overlook'd that deserves a Remark.—It will also be of some Use to shew him how the Words of a Sentence may be transposed, the Manner of Expression varied, and how it may be altered for the better, when it will admit of it.

To these should be added, *Descriptions* of Men and Things, in Writing, and frequent *Extracts* from Authors: In all which the *Spelling* and *Style* should carefully be corrected.—I would have a Lad employed in *this* Manner for some Time; and when he can do these Things tolerably well, but not before, he may begin to *compose*. To make that the more easy, let him first read upon a Subject, and afterwards write upon it; which will furnish him with *Matter*, while it assists him in arranging his Thoughts *properly*; and must imprint the Sentiments and Beauties of the Author upon his Memory. He need not transcribe what he reads; but endeavour first to make the *Sense* his own, and then express himself in his *own Words*; that the whole may be uniform, and of a Piece.

IN

IN all these Exercises the *Age* and *Genius* of a Lad must be considered: For tho' it were possible to go thro' such a Course of Study as I have here described, by *Ten* or *Eleven* Years of Age; yet he may not be capable of any Thing farther than *making an Extract, writing a Story in which he is perfect, or a common Letter*: And therefore *Composition* may be deferred some Years longer, and no Time lost by deferring it. There is however an Advantage in beginning early; because a *Foundation* may then be better laid, and the Business of Education more regularly conducted, than when there is but a *short Allowance* for it, and every Thing is hurried on too precipitately. Children should lose as little Time as possible, that they may not be employed in *puerile Exercises*, when they should begin upon *manly Studies*. The Genius can never be improved too soon; for this is a Work which is attended with more Difficulty than to find it Employment afterwards. — Some Gentlemen indeed have thought that Education need not be begun till a Boy is *Twelve or Fourteen Years of Age*; and that he may then be taught as much by the

the Time he is Twenty, as he would have learnt by being employ'd from his *Infancy*. But this is very unlikely; besides that it is absolutely impracticable with those who are designed for *Business*: And were it otherwise, yet, if any Employment suitable to their Capacity might be found, it would be much better than to suffer them to spend their Time in *Idleness*; as that will disqualify them for every Thing which requires a close Application afterwards.—There are few Things in this Method of Education which a Boy might not compass, when he is first Master of those that are introductory to them: Some Boys will acquire Skill in Composition itself at Twelve Years of Age; which is quite as soon as it is necessary.

If *Latin Poetry* be any Accomplishment to an *Englishman*, a poetical Skill in our own *Language* must likewise be some Ornament; and ought to be so far studied as it conduceth to form a *graceful Style*. For the Intent of making a Boy acquainted with poetical Writers, is not merely for *Versification*; but to enrich the *Fancy* with beautiful Ideas, as well

as to *improve the Taste*; so that those who are not Poets themselves, may yet be taught to relish *Numbers*, and enjoy the Conversation of the *Muses* with Pleasure and Advantage. Upon which Account, if he should happen to have a *Genius* in this Way, it ought to be encouraged; if not, let him be contented with *Prose*; because otherwise he will become no more than a mere *Poetaster*. There are a great many Ingredients requisite to compleat a *Poet*, which seldom meet together. However, when he hath been a little conversant with our *English Bards*, is acquainted with the *Rules of Metre*, and hath acquired an *easy and accurate Style*; if Nature hath favour'd him with any particular Marks of Distinction in this Respect, he may then try his Skill.—It would favour much of Arrogance to prescribe a Method of teaching the *Art of Poetry*, when *Nature* is allowed to have the chief Hand in forming the *Poet*; therefore, I will venture only to advise that a Boy should be confined to one Kind of Verse 'till he is become Master of it, before he attempts another; and that a proper Care be taken, not only to teach him the

the *several Species of Verses* ; but likewise to avoid that promiscuous Use of *long and short Syllables*, which is the common Fault of young Beginners in *English Poetry*. For the same Number of Syllables *differently disposed*, will make a very different Kind of Metre: And tho' the *English* is not so strictly tied up to *Quantity* as the *Latin*, yet its *Measures and Accents* are not altogether so arbitrary, but that it complains loudly against *unskilful Composers*. For this Reason it may be necessary to make the young Poet acquainted with the *particular Kinds of Feet* of each Verse, as well as the *exact Number* of them. Our Words in *common Speaking*, generally run in *Trochees* and *Dactyls*; but in most of our *poetical Compositions* the brisker Cadence of the *Jambick* so over-rules them that they are scarcely preceptible: Whilst the *Trochee* hath a peculiar Aptness for *Burlesque or Ridicule*.— These two last seem to be the chief of which our *English Poetry* is composed,

BUT among all these Exercises we must allow Time for *Writing and Arithmetick*;

whose Uses I need not mention, as they are absolutely necessary to a Man of *Business*, and it is impossible that he should manage his Affairs without a competent Skill in them. One Advantage of the Method I have been recommending, is, that a great deal of Time may be spared for these, whenever it is particularly necessary.

THERE are other Branches of Knowledge not yet taken Notice of, in which young Gentlemen should be initiated whenever it is practicable: These are, *Logic*, or the Art of Reasoning; *Natural Philosophy*; and *mathematical Studies* in general. But tho' a Foundation may be laid in most, if not in all these, by a *private Tutor*; the Scheme will be too tedious and extensive for a *publick Undertaking*: Unless in an *University* or *Academy* where different Masters are employ'd.

How far these Studies may be carried on together with *Latin* and *Greek*, in Seven or Eight Years Time, is impossible to determine before a Trial hath been made: Nor can any general Rule be given for the Success of such

such a Method ; as it will in a great Measure depend upon the Capacity and Diligence of a *Boy*, as well as of the *Master*. But were these Languages omitted, a Lad of *Parts* and *Diligence* must make a large Progress in several necessary Branches of Learning, in less Time than is often spent at *School to no Purpose*.

IN laying down *this Method of Education*, I have been more careful not to omit any Thing that appeared necessary, than regular in placing the Particulars ; and yet am sensible that a judicious Master may not only make a great many *useful Additions*, but adapt *these Exercises* much better than any Set of Rules can direct him.—Several Things may be objected to in *this Scheme* which I am not aware of ; and more which I shall not trouble myself to answer ; It is sufficient to me, if upon the whole it be preferable to that which is *generally practised* : Which I hope I may be allowed to conceive without being suspected of too great Partiality to myself.—For supposing a Method like this were tried with each Boy as soon as he had learnt to read,

read , and executed as far as it would be consistent with a *Latin Education* , when that is necessary ; or as his Capacity and Time of continuing at School admit, where it is not ; I believe I may venture to appeal to any impartial Person, whether this would not be the more rational of the two. Would it not be of much greater Service to Boys who can receive little or no Advantage from *Latin*, to be wholly employ'd in *this Manner* ? And as to those who are intended for the *University* ; or whose Time will admit of a *Latin Education* ; they would certainly learn the Language much sooner, and with much more Ease, after a Proficiency in *English* : Which might be greater, or less, (in Proportion to the Time they have to continue at School,) before they begin the *Classicks* ; and might be so regulated afterwards that a proper Foundation may be laid in both, and neither be neglected.—Whoever compares this with the *common Method*, cannot be at a Loss to determine which is most likely to improve the Understanding, strengthen the Judgment, and qualifie a Lad for the World.

PERHAPS

PERHAPS I may be thought to talk very unphilosophically, by those Gentlemen who are of Opinion that Children can be made acquainted only with *Words*; and that the Knowledge of *Things* is beyond their Capacity. But I humbly conceive otherwise. For were it allowed, (tho it is far from being a clear Point,) that the *intellectual Faculties* gradually acquire Strength like the *Animal*, by Years; and do not owe their Enlargement wholly to the *Accession of new Ideas*: This however is certain, that the Mind as well as the Body, (which Way soever improved,) by being inured to Difficulties, will be able to overcome those which otherwise appear invincible. Besides, *Children* are equally susceptible of Impression with *grown People*; and their Impressions are as lasting: Therefore, in Proportion to those Degrees of Knowledge which they have acquired, they cannot be less capable of several Parts of Learning: The chief Difference between them is, that many Things require *previous Instruction*, which Time and Experience have furnished Men with; for want of which, Children cannot read with equal Advantage:

Advantage: Upon which Account it seems to be quite necessary that their *Capacity* be considered; that Things which are difficult be not proposed, 'till they are first become acquainted with those which are more easy; and that the *Judgment* and *Memory* always keep Pace with each other. By which Means there are few Things attainable by Men, that Youth might not compass.—Were such a Method always taken, the Foundation of Knowledge might be well laid; and the Business of Learning would go on, not only with Uniformity, but also with Expedition. And tho' no great Progress should be made at School, in *many* Branches of useful Knowledge; yet if a Foundation be well laid in them, the Superstructure may with so much the less Difficulty be finished afterwards.

It is the common Fault of most People in reading, to let Things slip thro' the Mind, instead of viewing them with such a Degree of Attention as is necessary to retain them. But this cannot be the Case with one who is obliged constantly to give an *Account* of what he reads: And we might expect that this Practice

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vice will habituate him to read carefully, as well as furnish him with Knowledge.

So that upon the Whole, such a Method must be attended with great Advantages; and if well executed, there can be no Doubt of its good Success. — For my Part, I am inclined to think, there is more Danger that the *Master* will be at a Loss how to employ a Lad for any considerable Time in *English* Studies; or the *Father* will be tired of purchasing Books; than of any Want of Improvement. But this can be determined only by Experience; at least, all that can be said at present, is, that such a Method seems to promise fairly, and affords a better Prospect than that which is generally practiced; which is seldom found to answer the End of Education, so expeditiously and successfully as one would wish.

It would be wrong to promise the Success of any Thing, before a Trial hath been made of it; otherwise, I think a Boy of Parts, who is first acquainted with the *Rudiments of his own Language*, may in *Five Years* make a

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very considerable Progress in *Latin and Greek*; and this whole Scheme be so far compleated in *Seven*; that as much classick Learning may be acquired, as is usually thought necessary to qualify a Lad for the University; besides the Addition of those Things in which the present Method is *defective*.—— But if he should happen to have only *Three or Four* Years to stay at School; (which is the Case with almost two Thirds of the Boys in the Kingdom;) I believe I may venture to say he will employ them much more to his Advantage in *English Studies*, than in any other. Therefore, such a Method must be of most Service to one who is designed for *Trade*, or hath not Time to be thro'ly acquainted with the *learned Languages*; and when neither of these is the Case, will prove of little Hindrance to them, even while he secures a Fund of useful Knowledge.

It may be objected, that no one can be well skill'd in the *English Language*, without a competent Knowledge of the *Latin*: But this Objection would soon vanish, if the same Method were taken to ground Youth
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in their *native Tongue*, as is used to instruct them in the *other*. The Misfortune is that this is seldom done; upon which Account it becomes highly necessary to be acquainted with the Rudiments of some Language: And from hence arose that tedious Drudgery of learning *Latin*, in Order to understand *English*; which might be much sooner and better done, by learning one in the same Manner in which we do the other. For the *Peculiarities* of our Language can never be found out, merely by learning a Grammar that is adapted to the *Latin*, nor any Thing discovered which conduces to that End, besides *general Principles*.—Indeed it must be allowed that the *Etymology* of *English* Words must be better understood with the Help of a *Latin* Education, than without it: But if we cannot have clear Ideas of Words, without first enquiring into their *Derivation*; not only the *Latin* and *Greek*, but *most other Languages* must be learnt, before we can be Masters of *English*.—I must own, I do not see the absolute Necessity of being a *profound Etymologist*, merely to obtain a competent Skill in *English*; which might be ac-

quired much sooner by the Help of a *Dictionary*, than by studying *whole Languages*. We generally learn the Meaning and Acceptation of Words, by using them in *common Conversation*; and without enquiring from whence they are *derived*: Propriety and Elegance of Expression are more material, and more difficult than a *critical Knowledge of Words*; and yet may be obtained to some Degree of Perfection, without Grammar or any of the Rules of Art.—Many of the *Fair Sex* not only acquire an easy and graceful Manner of Expression, but learn to write correctly by Reading and Observation, or being conversant with Persons that speak properly, when no Care hath been taken to ground them in the Language. Which is a sufficient Answer to the Objection, that no one can write *English* well without learning *Latin*. Indeed most Women are very deficient in this Art; but if *some* may be found to excel in it without the Help of *Grammar Rules*, it is plain that a tolerable Style may be attained by frequent Reading and Writing; Perhaps, Transcribing alone, would contribute not a little towards it.

Now

Now I have mentioned the *Fair Sex*, it may not be improper to observe how little Care is taken of their Education. It is a Matter so much neglected, that sometimes a *Lady of Quality* shall not be able to write a few Lines, without Faults both in *Spelling* and in *Grammar*. Deep Learning its true is not their Province, as their Concerns are chiefly *domestick*; yet it is but fit that they should be taught to express themselves accurately, and be furnished with such Knowledge as is suitable to their Sphere.—Without Doubt they are as capable of Improvement as ourselves, and would equally repay the Trouble of Education. Nor can this be thought a mere Compliment, if we consider how great Pains are taken to qualify *Men* for a tolerable Appearance in the World, and how little are bestow'd upon *Women*.—But there are small Hopes of having a *regular Method of learning English* introduced among them, 'till it hath first taken Place amongst ourselves; and then we may be convinced that it is possible for both to arrive at a good Style, without the Assistance of *Latin*.—It must be allowed that *Grammar* is absolutely necessary

sary to a *critical Knowledge* in any Language ; but all the useful Rules may be reduced to a narrow Compass, and made very easy. Thus by the Help of a few Rules and Reading together, a competent Skill in the Language, and a good Deal of useful Knowledge may be acquired, without neglecting other Accomplishments.

I am very sensible that the Method proposed in this *Essay* will at first be attended with some Difficulty to the *Master*, because possibly he may want *proper Books* for the Purpose ; tho' we have such already which may conduce to lay a Foundation for a sufficient Knowledge of our own Language. But this cannot be done with such Expedition *at present*, as it may when the Method is improved by *Practice* ; especially if some Gentlemen would lend their Assistance to compleat it : Otherwise, each Master must make Choice of such Books as he thinks will best answer his End. and were the Study of our *own Language* to prevail for a few Years, as much as that of *dead Languages* hath done, little or nothing would be wanting to make the

the Acquisition of it as expeditious as possible,

If it be objected that no such Method is yet practiced, and therefore People are obliged to take up with that which is now used; let Parents give better Encouragement, and afford a *larger Reward* than is generally given, and possibly Masters eno' may be found to undertake it. A good Education is the most valuable Treasure they can bestow upon their Children; and therefore Money is very ill with-held in such a Case, when a small Diminution of their Fortune will be so amply and advantageously recompensed. — If the *common Price of Schooling* in this City were doubled, the Education of three or four Children would not be very expensive, to any Man in easy Circumstances; who might upon that Account retrench some unnecessary Articles of Living; and then the additional Pay of the School-Master would make no great Difference in the Expences of his Family. No Gentleman who may afford such an Allowance, can *reasonably* expect a proper Care to be taken of his Son at a lower Rate:
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For *School-Masters* have an equal Right with *Men of other Professions* to be rewarded in Proportion to their Trouble.

How far this Essay may contribute towards such Alterations as are necessary in the *common Method*, will depend upon the Reception that it meets with. Every *candid Man* will think that I have endeavour'd to give as little Offence in these Sheets as I could, consistently with my Undertaking. A *warm Advocate* for the *learned Languages*, may upon a *superficial View*, imagine that I have treated these with Contempt; or have endeavour'd to explode the Study of the *Classicks*: But whoever is of that Opinion, must have consider'd a few Passages in a very partial Light; since my Design all along hath been, only to expose that *wrong Method of Education* which we are fallen into; and shew how the Complaints against it might be removed. If I have intimated that our *own Language* is valuable; that the Knowledge of it would alone be sufficient for most Boys; and that it may be learnt without the Assistance of any other: It doth not therefore follow, that other Languages,
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particularly the *Latin* and *Greek*, have not their several Uses: Neither have I drawn any such Inferences: On the contrary, they justly deserve great Veneration; but still I can't help thinking it wrong to begin upon them, unless *Time* and *Capacity* favour the Undertaking; as the Advantages which we propose by it may be obtained much better in another Way.— Besides, a Smattering of *Latin* will only make a Man a *Coxcomb* or a *Pedant*, and frequently tempt him to expose his Ignorance: Though it must be confest that a compleat Acquaintance with the Classics will furnish him with *good Sense*; and afford him a Stock of Knowledge, which will be at Hand upon all Occasions..

My Reader perhaps may be of Opinion, that somewhat more ought to have been said in this Essay, relating to the *Manner of teaching the Latin and Greek Tongues*; especially, as it might appear to him to abound with Digressions of less Use. But as every Method of teaching these Languages is well known already, I have therefore purposely omitted particular Directions of this Kind; and sup-

pose them to be taught in the most expeditious Manner, with our own Language, whenever they are necessary.

Thus, these few Remarks which were promised in the *Title Page*, are now submitted to the Judgment of the Publick: Part of which are *new*, and Part collected from *other Writers*: For Treatises upon *Education* are so numerous, that it is a Matter of some Difficulty to write upon the Subject, without repeating many Things which have been already observed.

As I am not conscious of the least Malevolence to any Gentleman who is engaged in the Province of *teaching*, neither design by this Essay to prejudice the World against any School *in particular*; I think no Person can justly be displeas'd with me for making it Publick. If my Remarks are groundless, they will affect no one but myself; if just, they cannot deserve Censure: In one Case, a Man of Sense will think them beneath his Notice; in the other, an honest Man will not condemn them.

P. S.

P. S. If a Method of Education form'd upon *this Plan* should happen to meet with Approbation, the *Author* will undertake it so soon as he finds sufficient Encouragement to begin. It would be most agreeable to him to engage only with a small Number, if it shall be made worth his while to employ his whole Time in their Service: Otherwise, the Undertaking will be a Publick one, and upon Moderate Terms—Any Gentleman who desires to know what these are, may direct for

S. BUTLER.

in BRISTOL.

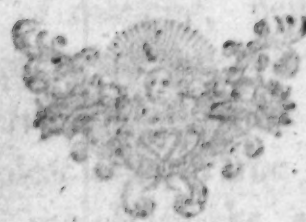


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It is a blessed Education for
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